A

SERMON

PREACHED

Before the Right HONOURABLE,

THE

LORDS

Assembled in

Parliament,

In the Abbey Church of St. *Peters*, *Westminster*,
Upon the Fast-day appointed *April* 10. 1678.

By *WILLIAM*, Lord Bishop of St. *Davids*.

William Thomas, Bp of Worcester

LONDON,

Printed by *Tho. Newcomb* for *Tho. Collins*, at the *Middle Temple Gate* in *Fleet-street*; and *William Leach*, at the *Crown* in *Cornhill* near the *Stocks Market*. 1678.

Die Jovis 11° Aprilis, 1678.

ORder d by the Lords Spiritual and Tem poral in Parliament Assembled, That the Thanks of this House be given to the Lord Bishop of St. Davids, for his Sermon preached yesterday in the Abbey Church at Westminster, before the House of Peers; it being appointed by His Majesty to be observed as a Publick Fast-day in the Cities of London and Westminster. And his Lordship is desired by this House to Print and Publish the said Sermon.

JO. BROWNE.

Cleric. Parliament.

A SERMON

Preached before the Right Honorable,

The HOUSE of PEERS,

At the Abbey Church of S. *Peters*
Weſtminſter, on *April* 10. 1678.

S. Luke 13. ver. 5.

I tell you, Nay; but except ye repent, ye ſhall all likewiſe periſh.

OUr bleſſed Saviour having, in the cloſe of the former Chapter, treated of the diſconſolate cloſe of life, of the diſmal ſtate of Man dying unreconciled to God, in ſecurity, impenitency; (it being a ſymptom of the moſt irrecoverable miſery, not to commiſerate ones

Nil miserius misero, non miserante seipsum. Aug.

self; to be upon the brink of the greatest peril, and not to dread the least.) Some Passengers that accidentally intervened, boulted out the fresh Tragical Intelligence of the destruction of the *Galileans*.

This is the Novel (and for ought I find) single conjecture of *Maldonate*.

It is more credibly and generally asserted, that some of Christs set Auditors here, took the hint, and mentioned the *Galileans*, *whose blood Pilate had mingled with their Sacrifices*; as if a singular impiety had rendred them liable to this singular cruelty; as if God had cull'd them out for vessels of his indignation to be poured into; as if he had set them for Brands of an unparallel'd unremitted guilt.

Our humane corrupt Nature is no less prone to impeach, to doom wickedness at distance, than to espouse, embrace it at hand.

Christ, the true Oracle, teacheth the *Israelites* better Divinity, not to usurp Gods Throne of Judicature, to pass Sentence of Condemnation upon others, but to erect a Tribunal in their own bosome, to arraign themselves.

Christ

Chriſt reproveth their erroneous ſentiment touching the *Galileans*, embrued in their own Oblations (the Offerer being become the Offering.) And touching the Eighteen perſons, ſhivered to their firſt Principles, by the ſudden demolition of the Tower of *Siloam*. As for both, the eſtimate, the meaſure of their vices is not to be taken by their calamities.

I tell you, Nay; but except you repent, you ſhall all likewiſe periſh.

The Text is chequer'd with Clemency and Severity; it blunts the edge without, to reſtrain our cenſure; and ſharpens it within, to excite our repentance.

It is a Pillar of Cloud by day, to enwrap the offences of others in an obſcure concealment; it is a Pillar of Fire by night, for the diſcovery of our own, to enlighten our judgments, to enflame our zeal: not to be Satyriſts, Criticks; but Penitents, Converts.

The Text is twice recited within the compaſs of five verſes; it is a reiterated ſmart admonition, the ſame ſacred adver-

riſement upon a double dyſaſter; the one permitted by God, executed by *Pilate*; the other h th the aſpect of a more immediate ſtroke of the Divine Juſtice.

The Text brancheth it ſelf to two Propoſitions.

The one negative, implicite, wrapt up; *I tell you, Nay.*

The other, poſitive, explicite, unfolded; *Except you repent, you ſhall all likewiſe periſh.*

The firſt may be thus unvailed.

Neither the *Galileans* ſlaughtered amidſt their Sacrifices, nor thoſe Eighteen Perſons cruſh'd at the Tower *Siloam*, were greater Tranſgreſſors, than the other *Iſraelites*. It is *Debtors above others*, in the immediate precedent verſe. It is a frequent *Syriack* Idiom: They were not more chargeable for the Talent miſemploy'd, embezel'd, than other accomptants in *Iſrael*.

Ὀφειλέται, Luke 13. 4.

The Propoſition admits a double ſurveigh, Hiſtorical, and Doctrinal.

In our Hiſtorical conſideration, there is an harmony among Expoſitors touching thoſe that periſh'd at the Tower of *Siloam*. A Narration ſcarce any where elſe extant

tant in Sacred or Prophane Records.

Touching the former Calamity (that of the *Galilæans*) there hath been started variety of Opinions.

Some gloss the Title *Galileans* to be a disguise for *Samaritans*; *Galilæ* (being out of the Verge of *Pilat*'s Jurisdiction.) St. *Cyril* of *Alexandrina*, and others in his Track, unmasque the *Galileans* to be the Disciples of *Judas* the *Gaulonite*, a grand turbulent Incendiary, who had trained his Scholars in a Lecture of the blackest grain of Sedition, (*Nigriani* in the primitive style) who instructed them to withdraw their obedience from the *Roman* Empire, and their intercession for the Emperour. Whereof *Pilate* being certified, surprised, massacred these *Galileans*, as they were celebrating their Sacrifices. *Nec Nigriani, nec Cassiani.* Tertul.

Samaritans they might be for Climate, for extraction; and yet denominated *Galileans* for their Sect, for their Tutor.

There is a third Relation of a famous, or rather infamous Magician of *Galilee*, who, in the notion of a *Messiah*, had incouraged multitudes (saith *Ægesippus*) conducted them to Mount *Gerizim*, alledging he would

would thence aſcend to Heaven. Which Impoſture, *Pilate* blaſted in the bud, confuted their blaſphemy, not by the Tongue or Pen, but by the Sword.

To decline the Hiſtorical view of the Propoſition, the Doctrinal may be thus diſplayed.

The greateſt preſſures, the ſharpeſt miſeries, the ſaddeſt periods of this Life, are no demonſtrative Arguments, to conclude the greateſt ſinners.

The Clouds diſtil their ſoft dew, pour down their fertil ſhowers; the Sun darts its warm beams, its benign influences to all ſorts of men.

God freely communicates ſecular bleſſings to Saints and Miſcreants; he is thus kind to the unthankful, and to the evil; gracious to the ungrateful, to the ungracious, notoriouſly vitious, as the Original imports. The accommodations of this World are beſtowed upon good men, leſt they ſhould be deemed, branded to be abſolutely evil; and upon evil men, leſt they ſhould be reputed, magnified to be abſolutely good.

Χρηςὸς ἐστὶ τοῖς ἀχαρίσ-τοις καὶ πονη-ροῖς. Luke 6. 35.

Dantur bonis ne putentur ſumma mala, dantur malis, ne putentur ſumma bona. Auguſt.

As the prophaneneſt Wretches have ſome

ſome commendable qualities to be recompenced. So to poiſe the Scale of the Doctrine, the ſevereſt Votaries have ſome infirmities to be corrected; being pure Bullion from the Oar, not the Furnace, to be refined by afflictions, which are their purgations. Chriſt doth not vindicate the ſlaughtered *Galileans*, nor thoſe mangled at *Siloam* from being offenders.

Their calamities were the tranſcript of their vices.

Death is the ſtipend of guilt, (in the Apoſtles phraſe) it is the vileſt wages of the vileſt warfare of ſin. The denial is faſtned on the Comparative, not the Poſitive, they were not greater ſinners. If Gods Spiritual favours were to be proportion'd by Temporal, *Mahumetans* muſt be preferred before *Chriſtians*, *Babylon* would ſhine with a brighter luſtre, than *Jeruſalem* or *Antioch*. ὀψώνια. Rom. 6. 6.

No Countrey hath been more polluted, branded with Idolatry, with Sorcery, than *Egypt*; and yet none more abounded with plenty; it was the Granary of the *Roman* Empire, the Sanctuary of the *Iſraelites* in their exigencies of a Famine.

It was the blaſphemous Argument of *Cicero*,

Cicero, to extol the false *Roman* gods, and to vilifie the true Deity; the holy One of *Israel*; because the *Jews* were distrest, in eclipse, in umbrage; whereas the *Romans* flourish'd in grandeur and splendor.

It was the bad Logick, and worse Divinity of *Jobs* pretended Friends, his uncommission'd Judges, who made his tribulations Topicks to prove, to infer his crimes.

By this Test, the Bible must vail to the *Alcoran*, Martyrs must pass for Malefactors, the name of the first Christian Martyr St. *Stephen* signifies a Crown.

This is the state of Triumph in Heaven. The Ensign of Conflict on Earth is not a Throne, or Sceptre; the Standard is a Cross. We must not fancy to be translated from Carnal delicacies to Spiritual, to Eternal; from a *Mahumetan* Paradise to a *Christian*; from depraved sensualities below, to untainted Felicities, to unbounded Glories above; that we should frolick, revel with the World, and yet rejoyce, reign with Christ.

Nimis deliciatulus sis vis gaudere cum seculo, & regnare cum Christo. Hier.

The *Israelites* passage, as to that earthly, so to that heavenly *Canaan*, was through a Wil-

Wilderness of Briers. The path of Bliss is not strowed with Roses, but with Thorns.

Our travel to that *Jerusalem* that is above, is pester'd with difficulties, incumbrances; like *Hannibals* march to *Italy*, over the *Alps*, over Rocks, to be wrought with Fire and Vinegar.

If we surveigh the whole Catalogue of Gods faithful Servants, recorded in Sacred Writ, their character will appear like Pictures drawn in dim and sullied Colours.

To produce some instances therein, to take our rise from *Adam*: To deny his repentance, his acceptance with God, was the Heresie of the *Taciani*, no less destitute of truth, than candor.

The more charitable Tenet of the Justification, the Salvation of the First *Adam*, by the merits of the Second, hath been asserted, vindicated in the purest antiquity of the Church.

And yet his calamities were multiplied, in the Consort, the Mate of his bosom, become the Engine of Satan, to inveagle him; he swallow'd her poison (more fatal than that of *Messalina* to *Claudius*) to prevent her melancholy. *Ne contristaretur delitias.* Hieron.

C Af-

Afflicted he was in his Off-ſpring, in all ſucceeding Ages, by an irreverſible Entail of miſery, of mortality.

Diſtreſt in his Perſon, his Poſſeſſion; ejected out of Paradiſe, garriſon'd againſt him with a flaming Sword.

The whole Earth doomed upon his account; its verdure withered, its fruit imbittered, to render his diet a penance more than a repaſt, (*In ſorrow ſhalt thou eat of it.*) The delicious Flowers of the Field tranſformed to venomous Weeds, to noxious Thiſtles.

Gen. 3. 17.

Being, by a Sentence of Proſcription, not to be repealed, baniſh'd out of *Eden*; to continue, to compleat his anguiſh, he lamented three hundred years upon the *Indian* Mountains (if the Eaſtern Tradition may be credited.)

His moſt gracious Son *Abel* was leaſt proſperous; his fate was legible in his name, which denotes ſorrow: Though his Oblation was accepted in Heaven, (an Incenſe, a Perfume of Piety) yet his Perſon was wounded on Earth, wallowed in blood: the ſlaughter ſudden, without provocation, and, for aggravation, acted by a Brother,

ther, who murdered whilſt he courted him, during the infancy of the World, ſnatch'd away in the maturity of his Grace, rendring him in his life a Saint, and in his death a Martyr, in vindication of Gods preſent Providence, and future Judgment, in oppoſition of the Atheiſtical Tenet of *Cain*. *Targ. Hieroſol.*

The Ark, the Type of the Church, (in the judgment of the Fathers) was in a floating condition, expoſed to fierce ſurges, to bluſtring ſtorms.

Noah, the Pilot of it, like *Janus* with two Viſards, who ſaw two Worlds, the Old and the New, was (in *Helvicus*'s account) the moſt afflicted man intereſted in either: *Origen* reckons him the middle perſon betwixt *Adam* and *Abraham*; he abundantly ſhared in the miſeries of both.

Even *Abraham*, a greater Believer before the Law (in the opinion of St. *Jerom*) than the *Centurion* in the Goſpel, applauded by Chriſts Elogy of a *Non pareil, no ſuch faith found, no not in Iſrael Abraham*, not onely a Dignitary in Gods Court, but a Privado in his Cloſet, link'd, aſſociated with the complacencies of a Friend, whoſe boſome on Earth was the ſeat of Grace, S. Matth. 6. 10.

S. Luke 16. 23. and being in Heaven, is the phraſe, the eloquence, for the receptacle of Glory; he who had large Promiſes of a proſperous Progeny, had ample Experiments of adverſity in himſelf.

Diſcompoſed he was, diſquieted with the ejection of *Hagar*, of *Iſmael*; with the diſſatisfaction, the Pett, the animoſity of *Sarah*; endangered in her endearments, her attractive raviſhing beauty being the bait for his deſtruction.

Sequeſtred he was from his Family, his Countrey, tranſlated, not for preferment, but peregrination, an Exile without a Trope.

His Ten Temptations (as the *Rabbins* account them) were ſharp afflictions, though ſacred Exerciſes of his Virtues, yet ſevere evidences of his miſeries.

With what yearning, bleeding bowels, with what piercing conflicts betwixt carnal and ſpiritual Intereſts, was he travelling three days towards Mount *Moriah*, to effect (as to the eſtimate of the World) a moſt inhumane, unnatural, prodigious cruelty, to make his moſt ingratiated Son an Holocauſt, a whole Burnt-offering: His darling Son

Son *Isaac*, no less the Issue of his Faith, than of his Loins, did but equivocate with delight; it was varnish'd in his name, not imprinted in his bosome; his eyes were dim, not darkned with years, * but diseases; (the deprivation of sight being the infirmity, not of one Member, but of all.) This affliction was aggravated by the duration of it above forty years.

*Augustinus *Totius hominis debilitas oculos perdidisse.* Quintil.

His heart was chilled and dampt by the depravation of *Esau*, the dissimulation of *Jacob*.

That *Jacob*, who did inherit his Fathers Graces, though not his Incomes; his Piety, though not his Fortune; and * consecrated in his Mothers womb, that most accomplish'd pattern of a contemplative and of an active life, mournfully confest, that *his days were evil*, not in a notion of Morality, but in the dress, the style of an *Hæbraism*, not for crimes, but calamities; days o'ercast with mists of tribulation.

* *Scholast. Hist. Optimum contemplativæ & activæ vitæ exemplar.* Bern.

In the flower, the vigour of his age, his condition was servile, his service debased to a vassalage, that vassalage imbitter'd by imposture: His Wedlock not a solace, but an anguish; his Progeny a scourge.

His

His neareſt Relatives were the procurement of his ſharpeſt anxieties; chaſed, perſecuted by *Eſau*, by *Laban*; rack'd in ſpirit by the carnal defilement of *Dinah*, the heinous Inceſt of *Reuben*; the treacherous rage, the monſtrous cruelty of *Simeon* and *Levi*, more wounded by their impieties, than the *Shichemites* were by their Swords.

His moſt honoured Son *Joſeph*, in whom the bleſſings of all his Progenitors were accumulated, was maligned by his Brethren, a Merchandiſe of diſtreſs, ſold to the *Midianites*, *Egyptians*; he was defam'd, impeach'd, impriſon'd; he had his three years Manacles before his Robes.

Moſes, more exalted than *Joſeph*, not onely in the Court of *Pharaoh*, but on the Mount of God; more ingratiated to God than *Abraham*, (in the opinion of S. *Gregory* advanced above a Humane condition, in the judgment of S. *Ambroſe*) I had almoſt ſaid, above an Angelical perfection, not without a Divine Warrant, (*Thou ſhalt be a God to Pharaoh*) and yet his whole life was a black Scheme of varied, continued diſtreſſes. His birth was attended with

Exod. 7. 1.

the

the doom, though not the fate of death. As if his entrance into the World were to resemble that of *Cato* to the Theatre, onely to depart. He was many years baniſh'd in *Midian*, oppreſs'd in *Egypt*, reviled, affronted in the Desart by thoſe whom he obliged, protected, who requited the prudence, the courage, the ſucceſs of his Conduct, with the gall of reproach, his Miracles with regret; taunted by *Aaron*, by *Miriam*, by *Zipporah*, (the wound of the Tongue being more invenom'd, than of the Sword.) It is related of *Sylla*, That he had been happy if he had not married; and of *Adrian*, if he had not Reigned.

Moſes (King of *Jeſhurum*) was alike diſconſolate in the Nuptial Bed, and in the Regal Throne.

After the toils, the troubles, the conflicts of many years march in the Deſart, not admitted to ſet his foot in the Land of *Canaan*. No Scutcheon of Deſcent, no Titles of Honour, no Revenues of Manors derived to his Poſterity; no Monument for a Memorial erected for himſelf, but interr'd in obſcurity, his Sepulchre unknown to this day. Deut. 34. 6.

The

The Royal Prophet *David*, ſtampt with a Divine Tranſcendent Impreſſion, (*A man after Gods own heart*) was ſquinted at by *Eliab*, worried by *Saul*, ſcoff'd by *Michol*, curb'd by *Joab*, tortured by the foul raviſhment of *Tamar*, the fierce revenge upon *Ammon*; rebelled againſt by *Abſalom*, aſpers'd, accurs'd by *Shimei*: His miſeries were like the waves, the ſurges of the Sea, one rolling upon another.

I am here ſtraitned with plenty, variety of matter. ——*Inopem me copia fecit.*

It was the ſlur of *Demoſthenes*, that he was expert what to ſpeak, but was to learn what to omit, to wave in ſilence.

Juſtin Martyr ſelects *Joſiah* as moſt conſpicuous for the eminent mixture of Piety and Calamity.

Not to muſter up the Prophets, deſpiſed, deteſted, perſecuted; *Elijah* ſcared to a flight, (unleſs Ravens had been his Caterers) famiſh'd; *Iſaiah* ſawed, *Jeremy* apprehended, arraigned, traduced, pent up in a Dungeon, ſtoned: *Ezekiel* ſlaughtered in *Babylon*, *Amos* club'd to death, *Micah* caſt headlong from a Precipice, *Zacharias* ſlain in the Temple, (the Prieſts being be-

become the Sacrifice) leaving an impreſſion of his innocent blood in the Pavement The *Baptiſt* beheaded, treated by *Herod* as a Priſoner, a Captive, was by *Flaminius* (in the Roman Hiſtory) to gratifie at once an impure dalliance, and an implacable fury.

I ſhall not fix on theſe Fix'd Stars of the Firmament of *Iſrael*, ſince the brighteſt Luminary (the Sun of Righteouſneſs) was Eclips'd.

The purity of his Doctrine, the innocency of his Converſation, (whoſe ſole Crimes were his Virtues, and his Mir acles) did irritate the malice of the Scribes and Phariſees, did expoſe him to the vileſt infamy, the ſmarteſt torment of the Croſs.

Trac'd he was by his ſelect Retinue, the Apoſtles, hurried to their Executions. St. *Peter*, *Andrew*, *Philip*, *Simon Zelotes*, crucified. St. *Paul*, *Matthew*, *Matthias*, *James* the Brother of *John*, beheaded. St. *James* (the Juſt) hurled down from the pinnacle of the Temple. St. *John* (the Evangeliſt) *Bartholomew*, caſt into boiling Oyl. S. *Mark* and *Barnabas* endured the fiery trial, (without a fi-

gure; burnt to cinders. This was the portion of the Primitive Saints, Confessors, Martyrs they were in the first Ten Persecutions of the Christians: Lectures they are of Patience, Charms of Consolation, to Candy the bittereſt Pills of Calamities; disgusted they may be by a Natural Palate, not by a Spiritual.

They serve as pregnant Presidents to correct the fancy of *Augustus*, of a calm recess, a serene departure out of a miserable world.

Devout Souls may be wafted to a smooth Port, by a rough tempestuous Gale.

In a higher Key, they who are piously qualified, may be transported in extremities of Fevers, and other violent Diseases; to utter loose, vain, phrantick, prophane expressions; yet are they not to be branded for reprobate Miscreants.

These undecencies, impieties of Language, may be interpreted the effect of sickness, not of sin; to be ascribed to the indisposition of the Body, not the Soul; to the distempered humours of the one, not to the depraved affections of the other.

The habit of Grace may be reteined, where the acts are not exerted, evidenced.

The

The exercises of Virtues may be obstructed, obscured, like sparks of fire smothered in embers. Though we may yearn with unrighteous *Balaam*, that we may die the death of the righteous,

——. *Sic sic juvat ire sub umbras*,

yet the distinct character of the Sons of God and *Belial*, is not to be taken from our dissolution, how plausibly, fairly, we quit the Stage of this World; but from our deportment, how we act our part, how exactly, how uprightly, we acquit our selves upon it.

How ever the distresses, the dysasters of others, ought not to excite our virulent dooms, but our contrite sorrows: Which conveys me to the Second, the Positive Explicite Proposition in my Text,

Except ye repent, ye shall all likewise perish.

This Proposition, at the first blush, discovers a Duty to be discharged, and a Penalty to be inflicted, in case of defailance.

Before I insist on either, there is a remarque to be set on the restrictive, adversative

ſative Particle, [*But.*] This conduceth to link the parts of the Text, and to regulate our Cenſures

Sometimes the Hand of God avenging, is within the Ken of familiar obſervation.

As in *Antiochus*, *Herod*, not ſubdued by Legions of Soldiers, by powerful Armies, but by deſpicable Vermin.

Euſeb. Hiſt. Eccleſ. l. 2. c. 7. *Euſebius* records Gods juſt indignation againſt *Pilat*, who condemned our Bleſſed Saviour (againſt the dictate of his own Conſcience) he became his own Judge, his own Executioner.

He who would be impious, injurious, to be popular, was juſtly impeacht by that People, whom he gratified by injuſtice.

Nebuchadnezzar, who was not contented to be homaged as a Sovereign, but would be adored as a God, was degraded below the ſtation of men, ſorted among Beaſts; not in a Parable, (as *Origen* aſſerted) not imaginarily onely, (as others would mince it to a Phantaſm, a Dream) but really, viſibly his inward endowments perverted, his Rational Faculties alienated; *Dan. 4. 33.* as for his outward Members, his hair became

came like Eagles feathers, his nails like Birds claws.

Two signal Characters there are of the Divine destructive displeasure;

The first is, When the Judgment retains the feature, the complexion of the Guilt; as face answers face in water.

Thus the unnatural heats, the impurities of the *Sodomites*, were punish'd by unnatural flames; Hell descended from Heaven, (in a Fathers expression.) *Gehenna è cælo descendit.* Salv.

Pharaoh, who decreed the Male-children of the *Israelites* to be drowned, himself, and the Males of *Egypt* of martial, vigorous years) were plunged, swallowed up in the *Red-Sea*.

Absalom's hair was the subject, the motive of his arrogance, wherewith he was enamoured; this became the Engine, the Instrument of his bane, wherewith he was entangled fettered.

God threatens to walk contrary to those, who walk contrary to him. Levit. 26. 21, 24.

He will baffle their enterprises, who transgress his Precepts.

He will deride their anxieties, who spurn

at

Prov. 1. 26. at his ſummons: *I alſo will laugh at your calamity, I will mock when your fear cometh.* It is expreſſed after a corrupt humane manner (in condeſcenſion to our infirmities) it is to be apprehended in an unblemiſh'd Divine notion.

Ἀνθρωπίνως λέγεται θεοπρεπῶς νοεῖται. *Theodoret*

Julian the Apoſtate, who ſhot poiſonous Arrows, ſcurrilous indignities againſt Heaven, was himſelf pierced with an envenom'd Dart from Heaven; with that mouth he acknowledg'd Chriſt a Conqueror, an Avenger, wherewith he blaſphemed, denied him a Redeemer.

S. Luke 16. 24. The damned rich Caitiff in the Goſpel, was moſt tormented in his tongue, whereby he had moſt offended.

S. Optatus teſtifies it. Thoſe *Donatiſts* who, in the Primitive Church, did caſt away the Sacramental Elements of the Euchariſt, were themſelves torn in pieces by Dogs.

The ſecond eminent ſtamp of the Divine Juſtice, is, when the treſpaſs and the ſcourge are like the Twins of *Rebecca's* Womb, the later, like *Jacob*, a Supplanter, taking hold of its elder Brother by the heels.

Thus

Thus when *Nebuchadnezzar* raised his Creſt, *Is not this great Babylon that I have built for the houſe of my Kingdom, for the might of my power, the honour of my Majeſty?* Built, erected it was by *Nimrod*, fortifi'd by himſelf; whilſt he o'er-ſpread his plumes, whilſt the word was yet in his mouth, he was terrifi'd, thunder-ſtruck with a voice from Heaven, *The Kingdom is departed from thee.* Dan. 4. 3. Dan. 4. 31. *Statim punitur à Deo.* Hier. *in* Dan.

So quick, ſo fierce is God's reſentment of arrogancy, of vain-glory.

Whilſt *Balthazar* riotouſly frolickt it in the Veſſels of the Sanctuary, the Wall became a Tribunal to condemn him; *He ſaw a hand-writing on the wall*, (proceeding out of the Wall, according to the *Arabick* Tranſlation) a viſible Character of an inviſible Scribe. Dan. 5. 5.

In that room, in that houſe, he was anxiouſly ſhivered, wherein he preſumptuouſly tranſgreſſed.

Whilſt *Herod* owned the flattery, the blaſphemy of the People, not rejecting, not reprehending it; there appeared not a Screech-Owl (according to *Joſephus*) to preſage a Judgment, but an Angel was employ'd

ploy'd to inflict it; not a damned Fiend,
Acts 12. 25. (according to *Lorinus*) but an Angel of the Lord, both an Assertor of his Honour, and an Executioner of his Sentence.

Not to pursue this Meditation too far: It will become us to be nicely critical, to be strictly inquisitive within the precinct of our own bosoms, to apply Gods particular scourges to our particular offences.

But when the Scene of Gods judgments is laid at distance, they ought not to elate, to swell, to leven, to imbitter us, but to deject, to envenom our spirits.

Not to be *Lamia's*, putting on the Spectacles abroad, but putting them off at home.

Monitors they are to mortifie, reclaim us, to keep aloof from their iniquities, *Quorum vestigia terrent*, Whose judgments we tremble at, lest we close in the same Tragical period. To this end they are punctually recited, distinctly sorted by the Apo-
Τύποι. 1 Cor. 10. 11. stle, recorded for examples to deter us, (according to the Original, as Types figuratively to instruct us.) Repentance is the sole expedient to rescue us from perdition, to be like brands snatch'd out of the fire.

Which

Which casts me on the Tasque in my Text.

Except ye repent.

Though *Origen*, in too wide a candor, hath extended repentance to the damned Spirits; yet others have confined it to too narrow bounds: the *Montanists* not admitting it to those that offend after Baptism; the *Novatians* not allowing it to a recidivation of transgression, to a relapse, a return of guilt.

Happy it is for us, that the Book of Life of a merciful God, is not subject to the razures of opinionated men.

That the Keys of Heaven are not within the restraint of Heresies or Sects on earth. The experience of all Ages manifests, that where Truth hath been deserted, Charity hath been discarded also. The Divine Goodness commiserating humane frailties, hath ordained repentance to be a continual Physick for a continual malady, a reiterated Medicine, for a reiterated wound.

A Cure that exacts not so much the Lamp of the Sanctuary, the Glosse of the

Pulpit, as the practiſe of the Chamber; without which, the devotion, the humiliation of the Temple this day, is but a Pageantry of Piety; without which, repentance may be ſought in our repentance, and not found, as *Florus* complained of *Samnium* demoliſh'd.

Confeſſion is but a ſcanty eſſay of this duty, the firſt ſtep of repentance.

Exod. 9. 27. *Pharaoh* acknowledged himſelf and his People wicked, when they were plagued; but they relented not, the feſtered wound of the Soul was unmask'd not lanced; the veil withdrawn, not the putrefaction. In a further gradation, *Eſau* was penſive, not

Heb. 12. 17. penitent: *He found no place for repentance*, (ſaith the Apoſtle) *though he ſought it with tears.* Tears they were of indignation, of bitter wrath; not of contrition, of an humble ſorrow; he had a flood, yet not the

Da gratiam lachrymarum. Aug. grace of tears, which St. *Auguſtine* ſued for. He had a melting eye, but not a bleeding heart.

Deus non infundit oleum miſericordiæ niſi in vas contritum. Bern. God doth not pour the oyl of his mercy, but into a broken Pitcher, into a contrite heart.

Our hearts, like our Spices, are the ſweet-

eſt

eſt fragrance of Oblation, when they are bruiſed. *The ſacrifice of God is a troubled ſpirit*; a troubled ſpirit, that in it ſelf is afflicted; not a troubleſom ſpirit, that is an affliction to others. Pſal. 51. 17.

The Vulgar Latine renders it in the Plural Number, *Sacrifices*; all other Sacrifices are comprehended, completed in this.

The trouble, the grief of Attrition will not ſerve, though eek'd out, aſſiſted with the abſolution of the Prieſt.

God will not ſet his Seal of Remiſſion to a Blank, not to a defective or defaced character.

A true penitential ſorrow is not attrite, (in the Schoolmens ſtyle) merely the product of our miſeries; but primarily, ſincerely contrite; it accrues from the due recollection, the deep impreſſion of our ſins: When we are more dejected, ſaddened, that we are depraved, than that we are diſtreſt.

The moſt impenitent Malefactors in their Executions, will mourn for their ſufferings, not for their crimes.

The Original phraſe in my Text denotes not the piercing of the mind with anguiſh, (this is preparatorily requiſite) but the renewing of it with grace. Metanoia.

The remorse of Conscience for any guilt will not bestead us, without the rectifying it. The most obdurate sinners, in their recesses, exigencies, have their bosom qualms, their secret damps, their piercing regret.

Judas resented, bewailed his horrid offence, but he renounced, corrected it not.

Judas defevit crimen non correxit. Ambr.

There is a Worm to corrode, there is dread and anxiety, there is weeping and gnashing of teeth in Hell. There is a Probe to search the most rankled corruptions of the heart, but there is no balsam to heal them.

Aquinas's definition of Repentance is Concise and Orthodox. Repentance is a sorrow for sin, with a purpose of amendment.

St. *Austin*'s counsel corresponds herewith; Mourn for past sin, beware of future. Let not our resolutions, like Embrio's, perish in the womb.

Dole de præterito peccato, cave de futuro. Aug.

Let not these cords be untwisted, unravelled by the opportunities, the blandishments of inveigling darling vices.

The repentance of life, is the life, the power, the lustre of repentance; without which

which, the profeſſion of it is but a colluſion.

We do but perſonate repentance this day in the Church, our Religious Exerciſes are but ſcenes, diſguiſes; if whilſt we ſolemnly deplore our offences, we do not ſincerel deſert them. It is the ſorrow of a Crocodile to lament for that miſchief we yet indulge, purſue; ſecretly to embrace, careſs that wickedneſs, which we openly declare to nauſeate; not to abandon that guilt, which we profeſs to abhor.

Our Faſts, our Auſterities, are proper Auxiliaries of repentance; our reformed practiſes are the choice accompliſhments of it.

Our mortification initiates, begins this duty; our reformation conſummates, perfects it.

In this notion, the *Theſis* of *Luther*, ſo much bogled at, *That true repentance is a new life*, is oppoſed by Invectives more than Arguments, confuted by Satyr more than Logick.

Neither the Divinity, nor the Grammar of the Text, will warrant or diſpence with the dilatorineſs of the Task; to reſemble the *Circaſſians*, not to be devout till impotent, decrepit;

pit; not to resort to the Temple, till we are upon the brink of the Grave. The Powers of Darkness are not stagger'd with a sigh, nor o'er-whelmed by a tear; they are not vanquish'd by a faint, languishing, gasping breath.

Qui promisit pœnitenti veniam, non promsit peccanti pœnitentiam Aug.

Could Satan, having fortifi'd his interest by vitious habits and customs be so easily ejected out of possession, dethroned out of his Dominion; yet that God, who hath promised remission to him that repenteth, hath not promised repentance to him that sinneth, especially voluntarily, deliberately. We are not ascertained of future grace, to excite, to promote this duty; nor of time to actuate, to exercise it.

In all the pomps, the jollities of life, we are upon the border of death.

Drusus received a deaths wound by a pear, *Adrian* by a hair.

An excessive delight hath, to some, by a sudden dilatation, dispersion of the spirits leaving the heart unguarded, ushered in the terror of death.

Gods sharpest judgments, inflicted or dreaded, are the most piercing motives of penitential duties.

That

That there is wrath to come, is the *Baptists* rousing Topick to awe the repentance of his Auditors. S. Matth. 3. 7, 8.

My Text produces a more powerful Spel to conjure it.

You shall all likewise perish.

This short menace is more piercing, than *Ehud's* Dagger. This is no pannick terrour. This Prophecy was reduced to a History in Sacred and Secular Interests, to the impenitent *Israelites*. It imports not a particular, personal; but a National, Universal destruction, of Temple, City, People.

They perish'd before they perish'd, (as *Salvian* observes of his *Gallican* Contemporaries) being divided, depraved, before they were destroyed. *Perierunt antequam perierunt.* Salv.

Crumbled they were into factions, *Pharisees*, *Sadduces*, *Essenes*, *Herodians*. Their Civil dissentions were more fatal than Forreign Invasions; whilst they were attack'd, storm'd by the *Roman* Soldiers, they were bandi'd, engag'd against themselves, sheathing their swords in one anothers bowels, under the conduct of fierce Zelots, of Religious Assassinates. They drank to one another the blood of the People. The edge of *Josephus lib. 6. c. 11. de Bello Judaico.*

the

the famine was yet sharper than of the Sword, more dismal than that of *Athens*, wherein a Father and a Son fought a duel for a prise, the provision of a Mouse.

Joseph. l. 7. de Bello Jud. cap. 8. Ægesip. de Exc. Hieros.

In a more prodigious instance at *Jerusalem*, an eminent Matrone, of a Noble Extraction, of an ample Fortune, butchered and cook'd her own Child; made the Issue of her womb, the repast of her stomach; a savage unnatural Sacrifice to her keen appetite.

This is no Tragical Romance, but an Historical truth, solemnly asserted by *Josephus* and *Ægesippus*.

As there was a general Convention from all parts of *Palestine*, to celebrate the Feast of the Passover, when the *Jews* crucified Christ; so also when the City was surrounded by *Titus*.

The Judgment was as diffusive, as the guilt. The multitude of those that perish'd in the Siege of *Jerusalem* being computed to amount to 110000 persons, besides 90000 prisoners.

No Nation more perversly impure, none more irrecoverably miserable.

Christ (the Mirror of Candor) pathetically

cally lamented, when he denoun'ced their destruction; and *Titus* (renowned for singular clemency) when he inflicted it; and yet the obdurate *Jews* relented not, when they sustained it: more impenetrable than Iron, not softned in the fiercest Furnace of affliction. And the extent of the Fate is observable, *You shall all perish*; so is the similitude, *You shall likewise perish.*

Some, like the *Galileans* in the Temple, were mixt, mangled with their Sacrifices. Others, like those crush'd, shatter'd at the Tower of *Siloam*, were cover'd with the rubbish of the demolish'd, batter'd Structures of the City. The Inhabitants and the Habitations were, in the same devouring flame, consumed to ashes.

Their crimes were yet greater than their punishments; vile, despicable they became, not contrite, humble; like Ivory blackned, sullied they were by that fire (that tribulation) which should have refined, beautified them. *Humiliati, non humiles.* Bern.

Their state of living, dying impenitents, sharpens the doom in my Text with two edges, (in *Lyra's* gloss) *You shall perish temporally, you shall perish eternally.* The distresses of the Earth are, to persevering, unrepenting sinners, the Prologue to the black Scene, the succeeding torments of Hell.

The impenitent *Ægyptians*, that pursued the

Iſraelites, were tranſmitted from the fierce ſurges of the *Red Sea*, to the fierce flames of the burning *Tophet*.

Having thus accompliſh'd my firſt Task, the Explicatory part of my Text; ſaid I, Accompliſh'd it? rather hudled it undigeſted, unpoliſh'd; as the *Iſraelites* did their dow, unkneaded, unleavened at their ſudden departure out of *Egypt*. There remains a requiſite Applicatory Meditation, without which, I ſhould entertain this great Aſſembly with an Harangue, rather than a Sermon.

In order hereto, to recapitulate, to ſumme up what I have enlarged;

I have unclaſpt my Text to two Propoſitions. The one Negative, Implicite; the other Poſitive, Explicite. The Negative, Implicite, being thus unveiled: Neither the miſerable *Galileans*, nor thoſe unfortunate Wretches at *Siloam*, were greater offendors than other *Iſraelites*.

I have offered at a double ſurveigh of the Negative Propoſition, Hiſtorical, as to each inſtance ſeverally, Doctrinal joyntly, in this tenor. The greateſt preſſures, the ſharpeſt miſeries, the ſadeſt periods of this life, are no demonſtrative arguments to conclude the greateſt ſinners.

In the ſecond Propoſition, I have pointed out the

the reſtrictive, adverſative Particle, [*But*] that links the parts, regulates our cenſures.

Every man, upon an impartial ſcrutiny for a ſinner, like *Seneca's* inqueſt for a fool, (both being of the ſame lineage) will return the ſame Verdict with that *Stoick*, *I find my ſelf.* *Si ſtultum quæram meipſum repperio.* Sen.

When Chriſt advertiſed his Apoſtles, that *one of them ſhould betray him*; they impeach'd not, defam'd not one another, but each ſuſpected the corruption of his own heart, wherewith he was beſt acquainted, moſt ſtrictly examined, *They ſaid to him one by one, Is it I?* According to the Original, *Is it not I?* A good man being a rigid Interpreter of no defailance but his own. S. Mark 14. 19. Μήτι ἐγώ.

He who with a contrite ſeverity will put his hand into his boſome, will, like *Moſes*, take it out white as ſnow, not for innocency, but leproſie.

I have obſerved two evident ſymptoms of the Divine deſtructive diſpleaſure, when the ſin and the doom are like parallel lines, and when the latter is the cloſe train of the former.

I have, in the ſecond Propoſition, recommended the Duty to be diſcharged, *Repentance*, to bewail that guilt we have committed, not to commit that guilt we have bewailed; not to be ſcanty, dilatory in the exerciſe of it, but expeditely, vigorouſly to rectifie our judgments, to refine our

affections, to reform our lives; to crucifie those lusts that have crucified our Redeemer, that these Scorpions may afford medicines for their own stings. To abstain from our Viands, and not iniquities, is the Fast, not of sacred Converts, but of damned Fiends.

Plures perierunt pœnitentia, quam peccato. Aug.

It is a disconsolate severe determination of St. *Augustine*, which I can never recollect without anguish of spirit, *More have perish'd by repentance, than by sin.*

This Restorative hath degenerated to a Bane; this Balsam of Life, misapprehended, misappli'd, hath wounded multitudes to death.

To promote an accurate unblemish'd repentance, I have set out the penalty to be incurred upon the neglect of it. A Sentence like *Elijah's* little Cloud scarce discernible at first aspect, but being dilated, blackens the Heavens, teems with showers of perils, disasters.

I have pointed out the extremity of the Judgment, not a decay, but a period, [*You shall perish*] the Universality [*All*] the Similitude [*Likewise*] enwrapt in the same dismal fate. It was an interval of forty years before this doom was fulfilled. Christ thus long protracted the Execution, after he pronounced the Sentence. *Nebuchadnezzar* had a years respite after Judgment was past,

for

for transforming him from a humane to a brutish shape. The *Ninivites* were reprieved forty days, and they repented in sackcloth and ashes. God then reverst his Judgment, without any stain of instability, inconstancy; not by changing his will, his purpose in himself, but willing, purposing a change in the effect, as the School-men state it; whose decision not apprehended by *Jonah*, excited his peevish regret. He preferred the imaginary reputation of a Prophet, before the real preservation of a populous Kingdom; being discomposed, that God was more merciful than himself.

Non mutat voluntatem, sed vult mutationem.

Let not these *Ninivites* rise up in judgment against us. If we do not seasonably dread the menace, arrest the judgment, we shall irrecoverably sink under the pressure, the horrour of it.

We have of late years enjoy'd tranquillity, plenty, the delicious fruits of peace, whilst other Countreys have been *Aceldama's*, fields of blood, exposed to the rapines, the outrages of War; Cities besieg'd, batter'd, storm'd, defac'd, rifl'd: Proprietaries, Masters, treated as Aliens, not only as strangers, but prisoners, vassals in their own houses; (the Edict of insulting Soldiers, being no less unmerciful, unreasonable, than *Egyptian* Task-masters) whilst populous Territories, furnished with

with the choiceſt accommodations, have been depopulated, waſted, even reduced to Deſarts.

They have been ſubjects of intelligence, of diſcourſe; no motive of commiſeration towards others, of reflection upon our ſelves. Who leſs afflicted, have been more depraved. I wiſh from my Soul it were a ſcandal to aſſert it.

Una eademque dies vidit civitatem magnam, & nullam. Sen. Evagr. l. 4. c. 5.

Our ingratitude, clogg'd with our impenitence, may reſerve for us the dregs of the Vial of Gods indignation. Our ſafety may be leaſt, when our ſecurity is greateſt. One and the ſame day was the computation of a great City, and of none at all, as of *Antioch*; part buried in an Earthquake, and the reſt made its own Funeral Pile, burnt to aſhes.

That day that produced fire and brimſtone to *Sodom* and *Gomorrah*, might ſhine with as clear, as bright a morning-dawn, as any other.

Τρώγοντες. S. Matth. 24. 38, 39.

The intemperance of the inhabitants of the Old World, did ſerve to introduce, to uſher in the Deluge. *They were eating* (the Original imports rioting with brutiſh appetites) *and drinking*; their ſenſualities indulged, purſued, till the Flood overwhelmed them.

When enormities of vices, prodigies of crimes, paſs for garbs, for ornaments; when it is generous to be intemperate, courteous to be debauched,

bauched, modish to be unchast, fashionable, reputable, to be prophane; gallantry of humour, elegancy of style, to blaspheme; a Master piece of wit to carp at, to deride the wisdom of God; when Theatres are more resorted to, more regarded, than Temples; when mortification of body is ascribed to distraction of mind; when Prayers and Fasts become incitements of Drolleries, of Scurrilities; when there is not so much piety as hypocrisie; not so much beauty of holiness, as the paint, the varnish of it, even to out-strip the spirit of darkness, not to regard to appear Angels of Light. We may then imagine God pathetically expostulating the case, *Shall not my Soul be avenged on such a Nation as this?* When the indignation of that God is inflamed who is a consuming fire; when all the expedients, the methods of the Discipline of Heaven, prove ineffectual for reclaiming a People; then a day, an hour, a moment may suffice to blast the most flourishing Dominions of the World, to deprive the greatest Peers and Potentates of lustre and of life.

When *Phocas* raised Walls and Bulwarks to out-brave Heaven, he was advertised, There is wickedness within; which being inclosed, immured, will demolish the firmest Structure, uncement

cement every ſtone, lay Turrets flat and level with the ground. The Fabricks, the Houſes, the Palaces of impenitent ſinners can fall no lower, themſelves may:

The Poets ſolace is a fallacy in Divinity,

Qui cadit in terram, non habet unde cadat.

There is a lower deſcent than the grave, than being inmates with wretched Worms, in being conſorts with the damned Spirits; lower than the putrefaction of the earth, the damnation of hell.

But I forbear. I muſt ſtart back from this dreadful dungeon, leſt I be taxed, as *Oecolompadius* was, that I am Commiſſion'd to Evangelize, to preach the glad tidings of the Goſpel; not the terrors, the thunder-bolts of the Law. That I am ſent, not to be a Herald, to denounce fire and ſword; but to be a Legate for reconciliation, to be a Factor to negotiate the beſt Merchandiſe, Peace; to promote the beſt Peace, not with Earth, but Heaven.

Plut. in vita Pyrrhi. The *Romans* would not treat with *Pyrrhus*, unleſs he would firſt depart out of *Italy*. There is an *Italy* of Tranſgreſſion as well as Climate.

There can be no League, no Correſpondence betwixt a carnal, polluted *Italy* below; and a ſpiritual refined *Jeruſalem* above.

When a grave *Athenian* Ambaſſador repaired to

to *Corinth*, to agitate a Confederacy, obſerving a greater Traffick there of Vices than of Commodities, their arrogance plumed with their wealth, a riot, a deboſh, being their civility, their laſciviouſneſs being their pietie, above a thouſand beautiful Damoſels being Votaries of *Venus*, not conſecrated, but proſtituted in the Temple; he reſolved to deſiſt from his Embaſſie, apprehending ſo vitious a place not worthy of the cloſe amity of *Athens*. The holy One of *Iſrael* will unite, confederate with none that perſiſt to be prophane, impure. Though God will heal the bleeding wounds of a contrite diſobedience, yet he will not cure the feſter'd ulcer of an obdurate heart, an unrelenting ſpirit.

Strabo Geog. l. 8.

That I may not cloſe my Sermon with my Text, in *perdition*, in *periſhing*, leſt I ſeem to depart hence, not with the benign influence of a Star, but with the malignity of a Comet; I ſhall, in the laſt pl ce, invert the Scene. God would not threaten to doom, to deſtroy the impenitent, unleſs he would remit and ſave the penitent. Gods mercies are intermingled with the ſeverities of his menaces, like the Sun-beams in ſhowers of r in. He denounces his judgments, that he may not inflict them. He ſhews his Ax before he wields it; 'tis like that carried before the *Ro-*

Non comminaretur non pœnitenti niſi ignoſce et pœnitenti. Tertul. de pœn. c. 8.

man Conſuls, wrapt up for an abatement of ſeverity: When he lays it to the root of the tree, he expects we ſhould prevent the fatal ſtroke. It is the Prophets inſinuating addreſs, his cajoling eloquence, *Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, Learn to do well; ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow. Come now, and let us reaſon together, ſaith the Lord; though your ſins be as ſcarlet, they ſhall be white as ſnow; though they be red as crimſon, they ſhall be as wool.* O that this rational overture might not onely convince, but convert the pretended Oracles of Reaſon, the modern *Gnoſticks*, who outvigh the Antient for intellectuals and impurities, for wits and vices. An unhappy faculty, to be ingeniouſly ungracious, acutely prophane and miſerable. To ſtagger ſuch Sophiſtry of Miſcreants, the Prophet *Amos* ſets out Gods fierce diſpleaſure, as the Painter did *Agamemnon's* deep ſorrow (for *Iphigenia*) covered with a vail: having impeach'd their impenitence, more obdurate than Marble, (not to diſtil a tear in a reiterated ſtorm) not to relent in varieties of diſtreſſes, it being the ſharp accent of every judgment, the tragical aggravation of each affliction, (five times recorded in one Chapter) *Yet have ye not returned to me, ſaith the Lord.*

Iſa. 1.16,17, 18.

Amos 4.6,8, 9, 10, 11.

Lord. God at length pronounces a Maze, a Riddle of a doom, to perplex and scare untractable offendors, *Therefore thus will I do unto thee, O Israel.* It is a clap of thunder, without a flash of lightning, a Relative without an Antecedent, a lock'd Cabinet without a Key. No judgments express'd, that all may be expected; all to be dreaded, that none may be sustained. It is the Prophets practical inference in the same verse, *Prepare to meet thy God, O Israel.* This is the best refuge, as in National, so in Personal anxieties, distresses. Let us meet the Lord of Hosts in his fiercest marches, in the approaches of his judgments; that either with *Abigal's* prostrate submission, we may prevent, or with *Hezekiah's* devout humiliation we may reprieve, or at least with *Eli's* entire resignation of himself, his Family, his Posterity, to the Divine Pleasure, (*It is the Lord, let him do what seemeth him good*) we may, if not unsting, yet unvenom the sharpest tribulation, we may render this Viper a Restorative.

ver. 12.

1 Sam. 25. 35.

Isa. 38. 5.

1 Sam. 3. 18.

I shall conclude with the borrow'd Rhetorick, the Sacred Charm of a former Age, o'ercast with clouds, the wombs of tempests, *Spare your Sovereign.* A vitious person is no less an enemy to his Prince, than a Rebel against God.

Parcite regi, parcite populo, parcite animabus vestris.

A Religious *Joseph* did support the dignity of *Pharaoh's*

Pharaoh's Throne; did preſerve, ſecure the proſperity of his Dominion for his time. *Spare the people.* A wicked man is a peſt to the generation wherein he lives, his private miſchief (like *Achans*) may produce a publick calamity. *Eliſha* accounted *Elijah* the Chariot and the Horſemen of *Iſrael.* St. *James* the Juſt was called, *Oblias*, as being the Fence, the Bulwark of the City of *Jeruſalem*, of the Region of *Paleſtine.* The juſtice, the zeal of *Phineas*, did reſtrain the contagion of a ſpreading, pernicious Peſtilence. Let our devout repentance ſtand in the gap, to divert a deſtroying Angel.

2 Kings 2. 2 12.

Euſeb. Eccl. Hiſt. l. 2. c. 24.

Numb. 25. 8.

Laſtly, *Spare your own Souls*, ſince they are ranſomed b no corruptible treaſure; let not them again be captivated by any vile ſecular intereſt, nor yet by a more vile, impure, ſenſual delight, ſince they are the purchaſe of Chriſts precious Blood; let them not become the prize of his and our malicious Enemy: Let us ſhun his baits, his ſnares here, that we may eſchew his fetters hereafter.

From which; God of his infinite mercy preſerve us, for the Merits of his bleſſed Son, by the Graces of his holy Spirit. To which Sacred Trinity be aſcribed Glory and Honour, Might, Majeſty, and Dominion, this day and for evermore. A M E N.

F I N I S.